

# al Kahf - (the Cave)[18] - Grammatical Analysis - Nouman Ali Khan.

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(Will continue to be updated insha' Allah, but will take more time due to the more indepth grammar.)

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It may be useful for you to read the book; [Fundamentals of Classical Arabic](#) [author: Hussain Abdul Sattar] as [recommended by Nouman Ali Khan himself.](#)

**Part 1:** Tafseer of Ayah 1 - 5 | [Download MP3](#)

Introduction;

Grammatical Analysis of surah al Kahf - *Anwar ul Bayaan by fi Halil Lughat ul Qur'an* - by Ali Muhammad PST.

5 volumes, Maktabah Syed Ahmad Shaheed. Published in Urdu. We will be focusing on this book.

Ayah 1:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَيَّ عَبْدِهِ  
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

*alhamdulillah-ladhee anzala 'alaa abdihi-'l kitaaba wa lam yaj'al lahu 'iwaja*

**[All] praise is [due] to Allah , who has sent down upon His Servant the Book and has not made therein any deviance.**

**Alhamdu - the Praise [all of it] - mubtada'  
lillah - for Allah.**

All praise and thanks belong to Allah.

*lillahi aladhee aNzala 'ala 'abdihee al kitab..*

aladhee (ism mansool) - The One who..

aNzala - [Sarf: if'aal. Others include; yuNzila, aNzaal.] -

(aladhee - The One who) aNzala - SENT DOWN.

It could have been Nazzala - (taf'eel - Partial sending down or sending over time.)

**But aNzala implies FULL SENDING DOWN in 1 full package. In totality.**(This is the view of Ibn Abbas who said that the Qur'an was in the Lawh al Mahfoodh [guarded tablet] with Allah, and then it was sent FULLY to the Bayt al 'Izzah in the closest heaven/sky. And from then it was gradually revealed to Prophet Muhammad.

the Praise is for Allah who sent down..

**'Ala - UPON.**

Related words which could be used;

**Ilaa - [To] could be used, which would imply - a Privilege.**

I.e. If Ilaa [to] was used, it would imply that This message was given Specifically to Prophet Muhammad, and no-one else ever got such a privilege of a message from Allah.

However, 'Ala (upon) implies Responsibility. Allah obliged His Messenger with the responsibility of the application of the message and it's conveyance.

Summarised:

**Ilaa (To) - implies Privilege.**  
**'Ala (Upon) - implies Responsibility of the carrying of the Message.**

**'abdi Hi - His slave.**  
**the 'Hi' = His.**

It could have been 'abdi 'Hu' (which also means His slave). However, 'Hi' [with a Kasra/zejr] is placed there because of the Kasra/zejr on the word 'abdi.

So it is suited to have the Kasra/zejr [I sound] on the word 'Hi' [His] after the word 'abdi.

The pronunciation is smoother in the Hafs recitation by having the Kasras' at the end of the two words; 'abdi hl.

The 1st object mentioned in this ayah is; the **Slave** (of Allah).

The 2nd object mentioned in this ayah is; the **Kitab (Book-** the Qur'an).  
The direct object (maf'ool bihi)

What is **maf'ool bihi**?

It is usually questions of **What and Who**. I.e. what did he do it to? What did he send? What did he see? Who did that?).

In this ayah; What did Allah send down upon His slave (Prophet Muhammad)?  
Answer (maf'ool bihi) = the Kitab/Book/Qur'an.

*..Wa lam yaj'al-lahu 'iwaja*

az-Zamakshari:

**Wa = and.**

The first sentence and the second sentence simply has the meaning of 'And'.

Another opinion by other scholars;  
Waw al Haaliyyah - the sentence coming after it is an Adverbial sentence.

**Wa = 'While'.**

The book was sent down, While...

This 'While' is an association with the Previous text in comparison to the opinion of az-Zamakshari which would imply that 'Wa' = and - a discontinuation/break off/departure from the previous sentence.

Now because az-Zamakshari considers this 'Atf - his grammatical explanation of this ayah becomes abit problematic.

The vast majority of the scholars/interpreters of this ayah said the 'Wa' is infact Haaliyyah - 'While'. So we will stick to this interpretation, and Allah knows best.

*waLam yaj'aL lahu 'iwaja*

The word yaj'aL would really be pronounced as yaj'aLU(damma/peysh). But due to the word Lam placed infront of it - it becomes Jazm - i.e. the yaj'aLU is not pronounced, but it is only pronounced as yaj'aL [forming it into Present/Muddaari' form.]

**Lam = Did Not.** This makes the word into past tense, even though the saakin on the yaj'aL was formed into present-future tense.

He did not place/even allow..

**'Iwaj** - 'Awj -

**'Awj = a deviation you can see. I.e. A pillar or a tree which you might see which is leaning to the side. A visual deviation. You can see an 'Awj in it.**

**'Iwaj - an abstract deviation. I.e. In a moral/abstract deviation. Deviation in ideas, beliefs, principles etc. This is the word being used in this ayah.**

The Faa'il (doer) is He (Allah) did not place any 'Iwaj.

Lahu - jaar/majroor - For it [hu = the Kitab/Book]

He did not allow for it - any 'Iwaj [ideological deviation in

it's morals and principles.]

'Iwaj - any deviation in the Book so that one part says one thing in the Book, and that another part opposes that in another part of the Book. I.e. There are no contradictions in the Qur'an.

He has not allowed that to happen = He has not placed any 'Iwaj in the Book.

While He did not allow any 'Iwaj/deviations in it (the Book - the Qur'an).

## Ayah 2:

قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

*Qayyiman li yuNdhir ba'san shadeedan min la dunhu wa  
yuBash-shira-l Mu'mineena aladheena ya'maloona as-  
Saalihaati anna lahum ajran Hasana*

[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

**QayyimAn - [nasb state] - that which corrects, taking something deviated and making it upright.**

The Qur'an made the deviated people Upright.

Why is it in Nasb form?

Previously we discussed that az-Zamakshari said that

Qayyiman is a Haal [Haal - a State form, the way in which something happens]. It is describing aNzala (sending down of the Qur'an).

How did He send it down?  
the answer to How is Haal.

az-Zamakshari is saying the answer to How the Qur'an is sent down is that it is Qayyiman [in a state of 'Uprightness'].

This would imply there is a sentence between them; wa lam yaj'al lahu 'iwaja - which had nothing to do with the Kitab/Book.

He is implying that the Uprightness is in regard to the aNzala (sending down) being Upright.

Other Grammarians: the Qur'an was sent down WHILE it did not have any moral deviation placed IN IT.

(ayah 2) ..Upright...

By using the interpretation of az-Zamakshari; 'Wa' as 'AND' in this ayah, it separates the Part A of the ayah and connects it directly to ayah 2 while temporarily ignoring part B (of ayah 1.)

Part A: the praise is for Allah who sent down the Book..

Part B: **..and/while** He did not place any moral deviation in it.

(Ayah 2)..**Upright**...

az-Zamakshari: All praise is for Allah who SENT DOWN THE BOOK... -[part B ignored]-(it is UPRIGHT.)

Other grammarians: All praise is for Allah who sent down the Book,WHILE He did not place any moral deviations in IT [the BOOK].(it is) Upright...

So we see that the more suited interpretation might be to say 'While'. Because by using the word 'While' - it allows the ayah 1 part A to connect smoothly to part B, and then smoothly to ayah 2 without any inconsistencies or skipping any of the meanings of any parts of the aayaat.

He sent it - allowing it to make things Upright (Qayyiman).

**As the book was coming down - it was in the state of setting things Upright from the beginning.**

Li yuNdhirA -

Li - (harf ajal/illa) (Lam al ta'leel) - makes the next word Nasb (fat-ha/zabar).

i.e. Instead of yuNdhirU, it makes it yuNdhirA.

(Fi'l: aNdharA/yuNdhiru/iNdhaar).

(makes it 'light' on the tongue).

Li = So that / in Order to.

In order to warn / in order that it may warn..

**yuNdhirA - it may warn**

(maf'ool bihi) - warn about What?

**Ba'san shadeedan - an intense War.**

Usually, yuNdhirA has the word; 'AN (of/about) or Bi - With) before it.

BALAGHAH/Eloquence: By removing its mention from the phrase, it Magnifies the object being discussed. The object being mentioned is HUGE. The object being discussed is so Urgent, that Harf (small connecting word i.e. 'AN or Bi) could not be placed next to the verb (fi'l).

It had to be placed so close to the verb (fi'l) due to its Urgency and Enormity, that the Harf (partial - connecting word is removed.)

**Ba's - War.**

**Shadeed - Intense.**Great difficulty.

**Intensely great difficult War. (this is what the Book came to warn about).**

..Min Ladunhu...

Min (harf al-jarf) - from

**Ladun** (muddaaf) - ism mabni. An ism that doesn't change at all.

hu (muddaaf ilayh) - **him**.

**= Especially From Him.**

**Ladun - special ownership. Especially.**

**= Especially from Him.**

..wa yuBashshirA.. (maNsoob/nasb form - fat-ha/zabar).

This is due to the LI mentioned at the beginning of the ayah still being applied on this. (if it was not - it would be yuBashshirU).

This means that; LI yuBashshirA is really stated, except the LI is omitted due to it being mentioned earlier at the beginning of the ayah.

*Qayyimun LI yundhira ba'san shadeedan min la dunh, wa (LI) **yuBashshir aladheena ya'maloona as-saalihaat...***

[The early aayaat/verses of Surah al Fat-h has this theme, of the Muddaari' remains consistently in Nasb form (fat-ha/zabar form).]

**yuBashshira** - Bashshara / yuBashshiru / taBsheer [Baab al-Ta'feel.] - **to Congratulate / give good news / to congratulate thoroughly in a great way.**

Give good news to who? **Al mu'minEEN - The believerS.**

This could be in Nasb [fat-ha/zabar] or Jarr [kasra/zeYr] form.

Nothing can argue in favour of it being Jarr, and one can argue that it may be Nasb based on the yuBashshirA mentioned before earlier in this ayah.



**= So that He may congratulate.**

(Maf'ool bihi) - Who may He congratulate?

**al Mu'mineen - those who truly Believe.**

**aladheena - those who.** (plural of aladhee mentioned ayah 1).

**ya'maloona** - (fi'l muddaari' - present tense action) 3rd person - **those who do actions..**

**as-Saalihaat** - adjective of Saalihaat. = **Good deeds.**

as-SaalihaH (Ta marboota) - Multiple female plural.

as-SaaliHAAT - adjective of Saalihaat.  
Feminine Minimum plural (some grammarians say 10 or less).

Allah mentioned as-SaaliHAAT; which means that **Allah does not expect that we do an endless amount of good deeds. But He expects that we do some good deeds.** This is an extreme Mercy from Him. This is covered through the word as-SaaliHAAT.

**Salaha - to reconcile and correct something negative into positive.**

**So what is being implied is that; doing a good deed replaces a bad deed.**

Antonym/Opposite: This is why a bad deed is called Dhulm = to misplace something (i.e. place something where it doesn't belong).

Dhulma - a shadow which obstructs light. I.e. A building blocks the light and therefore causes a shadow.

as-SaaliHAATi - (maf'ool bihi). [the kasra/zeir is there - this is not a Jarr, it is feminine plural].

There is no taNween [Nuun at the end] there because of the Alif, Lam - AL ('the') at the beginning.

(i.e. AL cannot be used when taNween (letter Nuun) occurs at the end of the same word.)

It could have been Saalihaat (good deeds). But Allah says **AL-saalihaat - THE good deeds.**

This is implying that there are very particular/specific, good deeds are which Allah has legislated. We don't determine the morality based on our intellect alone, rather - our good is based on what Allah has legislated, even if we cannot comprehend it's wisdom.

I.e. Prophet Ibrahim attempting to sacrifice his son Isma'eel is one of the greatest of his good deeds, because Allah had legislated it for him. Even if we cannot comprehend it = AL saalihaat (THE good deeds [which Allah has legislated]).

**Anna** - (it is similar to the word 'Inna').

**= producing a conclusion.**

I.e. In this context it mean's **'That.'**

so those believers who do good, it (the Book) is congratulating them 'That'...

**LaHum - for them.**

Really; "anna Ajran Hassana Lahum (that reward of good (will be) for them)" should have been the normal sentence structure.

However, the 'Lahum' is placed earlier in the sentence structure for the following reasons;

1 - You should not begin a sentence with a Nakirah (not proper phrase). I.e. If it was Al Ajra hasanah - that would be suitable to be placed at the beginning of the sentence structure. However, Ajran hasanah right at the beginning of an ayah is not correct in grammar.

2 - **Ikhtisas [Exclusivity] - this means that the 'Lahum' (for them) being placed earlier in the sentence structure implies Exclusivity for that group of people.**

i.e.

a - **Anna Lahum Ajran hassana (that For them (exclusively) is a good recompense.**

b - "anna ajran hassana lahum" (without Ikhtisas/exclusivity) would mean; That reward of good is for them (and it might be for others too.)

However, reward of good is only for the believers who do good, so the Exclusive phrase [phrase 1] is stated.  
**'Only they have a good repayal'.**

This alludes to the fact that there are others who falsely assume they will get reward, but they will not. (those who do shirk with Allah [associate partners with Him.] )

It also alludes to the fact that it will be a good payback for work that they did. Better reward than what they actually did.

AjrAn HassanA (Nasab form due to the 'Anna' mentioned previously).

### Ayah 3:

مَّاكِثِينَ فِيهِ أَبَدًا

*Maa kitheena feehi abada*

**In which they will remain forever**

**Those who remain therein (in the reward - a state [haal] of goodness)**

abada - maf'ool (object/darf of time [can also be of place]).  
Time/place has to be in a Nasb state - i.e. abadA.

**fee - in**

**hi - it** (it is in jarr [fat-ha/kasra] state due to the kasra on fee)

**Kitheena - remain.**

similar to:

Khalideen - ongoing.

Ayah 4:

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

*wa yundhiraladheena qaalu-takhadh-allahu walada*  
**And to warn those who say, " Allah has taken a son."**

wa yundhirA

Based on the earlier nasab state of; li yundhirA ba'san shadeedan.

So we have Different purposes for the Book:

Li (For) -

- 1 - yuNdhirA - it to Warn.
- 2 - yuBashshira - to give Good news/congratulate.
- 3 - yuNdhirA - to Warn.

So we see that there is **more emphasis of Warning in this surah**, this is why it has been mentioned twice in comparison to the good news.

**wa yuNdhirA - and so that it may Warn / in order to Warn..**

**aladheena - those Who** (maf'ool bihi).

**Qaaloo**(fi'l maaddy - past tense verb) **-(those who) Said..**

**ittakhadhA** (fi'l maaddy - past tense).

It has a Fat-ha/zabar at the end, so you would think the Faa'il (Doer) is Huwwa (He).

aKhadha - to hold.

**ITAkhadha - to hold onto Tightly. Commit to. To be devoted to.**

They held onto an idea tightly and devoted themselves to it.

You will see in the Qur'an that Allah will talk about a religious holding onto something as Ittakhadha and not just Khadha, because being devoted to something strongly constitutes your beliefs. And you hold onto them more tightly.

i.e.

Ittakhadhtum-ul 'Ijla - when you devoted yourself tightly to the calf - Quran surah al Baqarah.

(Allah is talking about the jews when they worshipped the calf/cow and devoted themselves strongly to it.)

Those who took with great Zeal, they said - Allah seriously took a son (walad).

aTtakhadha (fi'l maaddy - past tense action/verb)

Allahu - Allah [Faa'il - doer]

**waladan - son** (maf'ool bihi - i.e. This answers the 'What/Who' question in the statement.).

### Ayah 5:

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ  
كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ  
إِلَّا كَذِبًا

*maa lahum bihi min ilmin wa laa li aabaa'ihim. kaburat  
kalimatan takhruju min afwaahihim. in yaqooloona il-laa  
kadhiba*

**They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.**

**Maa - is more powerful negation than Laa (No).**

This ayah could be said in so many ways, i.e.;

1 - Laysa 'ilmun lahum

2 - Maa 'ilmun lahum

3 - Laa 'ilmun lahum.

(all imply - 'they have no knowledge' in different degrees of strength of negation.)

Why did Allah say the ayah the way He did?

Allah chose this specific syntax;

-Maa is stronger than Laa.

- Maa MIN 'ilmun - they don't have ANY knowledge whatsoever.

Allah said; Maa Lahum bihee min 'ilmin..

By placing the 'LaHum' (for them) earlier in the sentence structure, it implies;

**1- Especially them, they are the ones who have no knowledge (regarding what they claim.)**

This is implying that the Christians who thought they were the knowledgeable ones are in fact the ignorant ones in regard to this issue.

i.e. '**It is in fact they who have no knowledge..**'

**2 - the words 'LaHum' [for them] are placed closer to the strong negation of 'Maa'. Which strengthens the negation against their claim.**

Bihee - regarding this [claim] (against Allah), they have no knowledge.

[bihee is almost serving the role of the word 'AN']

Maybe they might be sophisticated in other worldly matters, but they are ignorant on their claim (that Allah has taken a son).

..wa Laa li aabaaa/ihim - and neither for their forefathers (neither did they have any true knowledge regarding this false claim.)

The emphasis on their fathers (LAA li aabaaa/ihim) is less and there is more emphasis for the children (Maa is used - MAA lahum min 'ilmin).

Why is this?

Laa - can be used for Neither/Nor. For Continuity.  
i.e. Neither (maa) they nor (laa) they. You start with Maa and then continue the negation with Laa.

However, there is another reason why Maa (stronger Negation) is stated for the children/offspring of previous people who claimed that Allah took a son.

Why is Maa used for them?

**The forefathers may not have had a Messenger come to them to refute their false beliefs. (so a weaker negation - Laa - is used against them.)**

**However - the christians who did have a Messenger (Prophet Muhammad and the Quran) come to them with clear signs - why are they still rejecting him? (a Stronger negation is required for these people in comparison to their forefathers who did not receive such a Messenger.)**

wa laa Li aabaa/ihim - and neither For their forefathers.

Li - harf jarr.  
Aabaa/i (muddaaf)  
him (muddaaf ilayh)

**KaburAt - "how Huge it is"** [feminine word - mubalagha/hyperbole/maximum strength form]

But how is it huge, in What sense?

Nasb/mansoob [fat-ha/zabar] = tanyeez - Distinction / in terms of..

**Huge in terms of..**

(kaburat)**KalimaTan - (huge) Speech.**

(kaburaT was feminine because Speech/kalimaTan is Feminine.)

..(kaburat) Kalimatan taKhruju...

Why isn't "Al-latee" ('that which') placed before; 'taKhruju' ('comes Out')?

I.e. kaburat Kalimatan "al-latee" takhruju...

Reason: It is not mentioned because the word Kalimatan has no AL (Alif, Lam = 'The.') before it.

Kalimatan is common. If it is not common, AL is placed before it. If AL is placed before it, then "Aladhee" (male form) or "Al-latee" (feminine form) [meaning 'that which'] is placed before it.

..kaburat Kalimatan taKhruju min aFwaahihim (an enormous Word comes Out from their Mouths.)

**kaburat (huge) - past tense. (al-hudooth). Single instant.**

**taKhruju (comes out) - present-future tense (Muddaari'). Continuity.**

So Allah is covering all tenses. **He is implying that what they say is so huge, yet they persist/continue to repeat this enormity of a (evil) statement.**

min aFwaahihim - from their mouths.

**aFwaa (plural - mouths) - Fam (singular) - mouth.**

How enormous of a statement comes out of their mouths...

In yaqooloona il-laa kadhiba:

**in - usually means 'if'**



but when it comes with the word "il-laa" in the same sentence, it means; 'not at all'.

So in this ayah, what is meant is;  
Laa yaqooloona il-laa kadhiba  
Maa yaqooloona il-laa kadhiba  
= **They do not say, except a lie.**

In Balaghah/Rhetoric - The taNween (letter Nuun placed at the end of a word) usually refers to Magnimity/Magnifying something.

in yaqooloona il-laa **KadhibaN**  
they do not say except a **Huge Lie**.

i.e.  
ajran HasanaN (Enormous Good reward). (surah al Kahf [18:]2)  
KadhibaN (Enormous lie) (ayah [18:]5).

## Kahf 2 - (ayah 6-8) - Grammatical Analysis

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### Ayah 6:

فَلَعَلَّكَ يَا خُجْرَةَ نَفْسِكَ عَلَى آثَارِهِمْ  
إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

fa *la'al-laka* baakhi'un nafsika 'alaa aathaarihim, in lam

*yu'minoo bi haadha al hadeethi asafa*

Then **perhaps** you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

**fa - Then/so.** [harf.]

Related to another Harf in this ayah 'In' (a jumla Shartiyyah - a Conditional statement)

The Jawab/response is attached to the beginning of the ayah instead. (with the conditional statement placed at the end).

This is done to emphasise it's Importance. So it is placed first in the sentence structure instead of the end.

(Fa - then) **La'ala ka,,**

**La'ala:**

has Multiple connotations;

1 - Mushaaba bi Fi'l.

2 - Makes the word Nasb after it; i.e. InnA, annakA, Laakin-nA, LaytA etc. It belongs to that group.

3 - It has a few implications:

Ta'ajji - [La'ala=] **hope, but also fear.**

I.e. "La'ala-Ka = **it is hoped/feared that You...**"

This harf (connective word) can go in 3 directions;

**1 - the Speaker himself.**

I.e. When the people supported the magicians at the time of Pharoah;

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ.  
**لَعَلَّنا** تَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ  
الْعَالِينَ

...**La'ala**-Naa la-tabi'oo as-sahara -

And it was said to the people, will you gather [together]? It is **hoped** that we will follow the magicians, if they overcome Moses. (we hope that they do so we can continue following their way.)

[Shu'ara [26: 39-40](#)]

In this context, the supporters of the magicians are hoping (in a state of anxiety) that the magicians win. These **feelings of hope and anxiety** are addressed in the word "La'ala."

2 - The Speaker is hoping for a 3rd person.

وَمَا يُدْرِيكَ **لَعَلَّ** يُزَكِّهِ - wa ma adraaka  
**La'alahu** ya-zakkaa (**perhaps/i hope** - he will purify himself) - surah [Abasa 80:3](#).

3 - Expressing the hope of someone else.

I.e. someone **hopes someone else does something.**

So this ayah [Kahf 18:6] has 2 implications (through the word "La'ala"):

1 - **(It is) FEARED** that you will kill yourself in grief...

2 - **(The disbelievers) HOPE** that you will kill yourself in grief, because they do not believe in this message.

1 - is the concern of Allah for His Messenger, because the

conveyance of the message is a heavy task. So Allah's Messenger is feeling that he is not fulfilling his duty properly. This is what is killing him.

Allah is telling His Messenger (sal Allah alaihi wasalam) that you are fulfilling your duty, and that you are conveying it according to the high standard which Allah has set for you. So this ayah is a reassurance from Allah to His Messenger.

2 - is the hope of the disbelievers in wanting Allah's Messenger to die so the message is given up and ended completely.

..Fa (then) La'ala-Ka (it is feared/hoped - You) **Baakhi'un...**

**Baakhi'un** - (ism Faa'il) -

[Ba, Kha, 'Ayn = Bakh' - Literally: **to Drive yourself to Death, kill yourself, over grief/sadness/extreme Depression**].

Pre-Islamic Poetry:

*A-laa ayyuhal BAKHI' ul wajdi nafsah* - O you the one who is killing himself over this extreme grief (which he finds in himself).

"taBkha'u" (you are going to kill yourself - Fi'l [verb form]) is not stated in this ayah. Because verbs/actions might only be done once.

Rather **"Baakhi' (ism faa'il [noun]) form** is used. This shows that it is a serious matter, it shows more permanency of such thoughts and feelings. **A constant feeling of such thoughts.**

**Nafsa-(Ka) - (your) self** [muddaaf] (maNsoob). Because the ism faa'il can act as a fi'l. So it can have a Ma'ool bihi (an Object.) i.e. We see an Object for Ism and Ism Faa'il too.

i.e. wal hafidheena (guardians - ism faa'il) furoojahum (ma'ool bihi)... - surah Zumar.

So Baakhi'un (ism faa'il) but acts as a Faa'il (doer).  
NafsaKa (Your Self) - Ma'ool bihi.

Are you going to kill yourself...

'*alaa* Aathaarihim..

'**alaa** - harf jarr - **upon**

Aathaari (muddaaf)  
him (muddaaf ilayh) - them.

**AaThaaR - AThR** [with a Sukun on the Ra] =  
**sign/symbol/footprint** (see [18:]64 ayah of this surah)

= **You do an act and it leaves a consequence behind.** I.e.  
Footprints - you walk and they leave a mark behind you.

So what is being implied is that the Christians sayings (about Allah having a son) leaves consequences behind them. Not just what they believe, but its the consequences for their false beliefs;

1 - the Beliefs and the consequences for these peoples' beliefs on Judgment Day.

2 - the Consequences of this belief on/for future generations. (I.e. We know there are many ahadith which emphasise future conflicts between the Muslims and the Christians near the end times.)

When they hear the truth and they still reject it, this is what Prophet Muhammad is concerned over (sal Allah alayhi wasalam) - the consequences of their disbelief.

**In - if**  
**lam yu'minoo - they do not believe.**

**Lam: forces the meaning of 'No' into the past tense.**  
If they don't believe and they are adamant of not believing,

**BI [=with]** - harf al-jarf - compliment of the word emaan/aamana.

So the word Emaan has different attachments to it, each implying different meanings for that word;

1 - Aamana - (without any letters attached) = **Believe.**

2 - Emaan **BI**-illah (attached with the letter Baa) [= believe **IN**]

3 - Emaan **LA**ka (Laam) - i.e. Lan-nu'mina LAka... (surah al Baqarah)  
[= **submit into** something.]

i.e. Bani Isra'eel believed in Moses as a Messenger of Allah, but they said;  
Lan-nu'mina LAka hat-taa naRa Allaha jahra - we will not submit until we see Allah clearly. (surah al Baqarah)

*In lam yu'mini Bi haadha al hadeethi..*  
**if they have not believed IN this new saying..**

**haadha = [this.]** (muraqqab ishari / ism ul ishara hadha)  
**al hadeeth [new saying]** (mushaar ilayh).

It is not considered Mawsoof in siffah although their properties are clearly identical between "haadha" and "hadeeth."

Also, "bl" is a harf Jarr (kasra/zeir on the last letter of the connective word), but we do not see the word "haadha" in a Jarr (kasra/zeir) state (because it is Mabni [inflexible]).

So the effect of the harf Jarr of "bl" is shown on the word "hadeethl" after the word "haadha".

The effect of "bl" is meant on haadha but due to its inflexibility, it is shown on "hadeethl."

**hadeethi = new statement. In this ayah, the word Hadeeth (new speech) is referring to the Qur'an.**

**Asafa -**  
**asaf - Intense sorrow.**

Even in modern, this word is used to imply the meaning of sorrow; Min al mu'sif, 'Aasifan etc.

You don't say 'Aasif to someone in normal circumstances, you only say it when you are Extremely sorry.

Normally you say 'Afwan (lovingly forgive me) if you make a mistake. But if you do a great harm, then you say 'Aasifan (Extremely sorry).

In modern arabic, this word is Extreme. However, in classical arabic it is even more intense in meaning.

Why is it in the Nasb state? (asafAn)

Baakhi'un (ism Faa'il/Faa'il) Nafsaka (maf'ool bihi)  
asafan (maf'ool lahu - an object that attributes a reason for that act).

i.e. I stood for him (maf'ool), out of respect (maf'ool lahu)

**So the Messenger of Allah is being addressed as if he is wanting to kill himself, out of Aasifan (extreme grief).**

Aasifan by being placed in the end implies; *It's okay if they don't believe in me, but atleast believe in this message.*

This shows the extremity of sadness, how much more sad can someone get? Where they don't even care about themselves and just want people to be safe by believing in the message.

Ayah 7:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ  
أَيُّهُمْ أَحْسَنُ عَمَلًا

*innaa ja'alnaa maa 'ala-'l arDi zeenatan lahaa li naBluwahum  
ayyuhum AHsanu 'amalan*

**Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.**

**Inna** - muftada' - **Surely**

from Nahnu (We). Sometimes it is; Innana, other times Innaa.

**'Surely';**

Innaa is fused together.

Innanaa - is more powerful.

(both are used in the Qur'an).

Why? Because; When you hear a more complete sound in an Arabic word = the more the meaning.

**InNaa - It is an Emphatic statement (Surely we).** [mubtada' (ism/noun)]

The following of the ayah is Khabr and jumlah fi'liyyah (verbal sentence).

This could be said;  
Qad ja'alnaa - we Have made (jumlah fi'liyyah)

But Allah said;  
Innaa ja'alnaa - Surely we have made (jumlah ismiyyah)  
[Emphatic statement - Emphasis].

The Faa'il (Doer) is in the word "ja'alNaa" (We made).

It is also in the word "inNaa" = surely We.

So the ayah means;

***inNaa ja'alNaa - surely We, We made..*** (a strong Emphasis on Allah being the One who did this.)

A strong emphasis [and Theme in the surah] is on **Allah alone being the One who creates the delusions of the world, all that is in it.**

Surely, it is only We who have made what is on the Earth as beauty for testing you, which of you is best in actions.

People who attribute the good outcome of this world to 'mother nature'.

Allah is refuting such claims.

**Maa - what** (Maa al Mansoolah)

**'ala al arD - upon the Earth.**

So what did Allah make;



- 1 - He made all that is upon the Earth.  
2 - He made number all that is on the Earth a Zeena = adornment/decoration.

**Zeenata - beauty/adornment/decoration.**

**la ha - for her**

Allah did not make this world for the believers full enjoyment:

huwwa aladhee ja'ala lakum maa fi-l arDi jamee'an - He is the One who made for you all that is on the earth.

zuyyina liladheena kafaroo al hayaat ad-dunya - beautified for those who disbelieve is the worldly life.

**وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ** - wa maa al hayaat ad-dunya il-laa mataa' **al ghuroor** (and what is the life of this world except tools of **deception**). - [aal Imran 3:185]

So this world is beautified for the disbelievers, it is beauty for the world as signs for us (to get closer to Allah), but it is just a useage (mataa') to do good to move onto the next life. [

**Li naBluwwaHum - For us (to) Test Them**

Li (Lam harf al Ta'leel) - makes the Muddaari'/present tense into the Nasab state (Fat-ha/zabar).  
= Balaa/yaBluw becomes yabluwA

NaBluw - We Test.

**NaBluwaHum - We Test Them** (maf'ool bihi)..

**Ayyu** (jumlaah i'tiraadiyyah) [mubtada'] (muddaaf) - **Which.**

hum - them (muddaaf ilayh)

**Ahsanu = Best** [Husn = Good. the Alif [A] at the beginning = Most.  
= **Most Good/beautiful etc..]**

[1 - khabar.

2 - ism al-Tafdeel - that's why its Ahsanu and not AhsanuN.  
3 - AhsanA remains the same in Nasb and Jarr state, so it is not AhsanI except when its Muddaaf or when it has an "Al" attached before it.]

### **'amalAn - Actions done with thought.**

[Nasb state - al Tamyeez - Distinction/Specification. ]

It is channeling the meaning in One direction.  
Ahsanu - beautiful.

(ie. Aktharu [mumayyaz] Maalan [tamyeez] - More (in) Wealth.)  
i.e. The word Maalan specifies what there is more of.]

We see the Nasb (fat-ha/zabar) state has been used so much i.e.  
In;

Ma'ool bihi  
Ma'ool lahu  
Ma'ool which gives 2 objects after it  
La'ala makes the next word Nasb.

There are overall 16 categories which make a word Nasb (fat-ha/zabar) state.

### **aHsanu 'amala - Best 'in terms of (tamyeez)' actions.**

## Ayah 8:

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا  
جُرْزًا

*wa inNaa la jaa'iloona maa alayhaa sa'eedan juruza*

**And indeed, We will make that which is upon it [into] dust and barren ground.**

This is even more stronger because ja'alna (was fi'l maaddiy)

The 'wa' is doing Ittisaal to the sentence. So the previous ayah is connected in sentence form to this ayah.

So we should know these 2 things are connected.

'Wa' [harf attaf - connecting it to the previous ayah]

inNaa - surely We ['Surely' (Inn) connected with Nahnu (We) shortened = Naa = InNaa)].

La

[Lam al Tawkeed. Khabr. We know it is not Lam Harf al Jarr (kasra/zeyr) because then it would be LI Jaa'ilEEEna.]

**InNaa - Surely We (will)**

**La - Certainly**

**Jaa'iloona - Make** (state of Faa'il/ism Faa'il)

There will be 2 Ma'ool:

1 - Maa alayha (what is upon her)

2 - Sa'eedun juraza (bare dry soil).

inNaa - surely We

The Ism [noun] form is used to establish Certainty that it is coming. This is why inNaa is mentioned again.

**maa - what**

**alayHa - upon Her** (the Earth is a feminine word so 'Ha'=her). It is a continuation from the previous ayah which mentioned the Earth. So in this ayah, we know the Earth is referred to as 'her.'

(mansoof and siffah)

**Sa'eed - Dust.** (ism siffa mushabahah) **[Sa'ood - an Elevated height]** is also mentioned in the Qur'an.

**So right now you see Mountains and heights of buildings etc. (sa'ood) However, one day they will all collapse apart and all you will see above you and around you is Dust (sa'eed).**

**Juruza - Lifeless / dead. From the word Jarz - to kill off a land so no vegetation grows on it.**

**I.e. When a land has plants and trees and life, when all that is destroyed and the land is barren/dead = Juruza.**

So Allah is telling us through these 2 words that all that is Above you and Below you will become lifeless, dead and only dust / nothingness.

Allah has shown His creative power over the Earth and how He has placed so much life, height and beauty in it. Yet He will cause it all to become lifeless and nothingness.

Grammatical overview of ayah:

InNaa - Surely We (muftada')

La Jaa'iloona - Certainly making (khabar)

maa - what (ism mawsool, maf'ool bihi of la jaa'iloona)

'alayha - upon her (connected / silatul-Mawsool) of Maa.

Sa'eedun juruza - dust and lifeless (mansoof and siffa - both

maNsoob (fat-ha/zabar state) because they are attached with La ja'iloona - they are the 2nd maf'ool bihi).

Surah al Kahf (9-12):

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Ayah 9:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ  
آيَاتِنَا عَجَبًا

*am hasibta anna aS-haaba-'l Kahfi war-Raqeemi kaanoo min aayaatinaa*  
'Ajaban

Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

*Am hasibta anna aS-haab al Kahfi war-Raqeem..*

**Am;**

**1 - Am muntasil = 'Whether' you do this or that, you will get the Same result.**

(it is usually used when the word: "Sawaa' or Sawaa'un 'alayhim [taswiyah]" are said.)

= Putting 2 things together and Equating them.

**2 - Am munqata' -**

Something has come and Am is coming as a **Higher Alternative**.

It can also come as the word 'Rather'.

Similar to the word "Bal" (Rather.)

**In this ayah, the "Am" is being used as the word 'Rather'.**

*"Rather, do you assume..?"*

What is the point of Am being used here. In what way is it providing a Higher alternative? Providing a higher alternative to what?

The earlier aayaat of this surah have discussed some really powerful and dramatic events. I.e. The Earth and what is on it becoming dust, and lifeless.

Now the upcoming aayaat are also going to be dramatic - showing supernatural events of the young men when they flee to a Cave (Kahf) -for safety- from the disbelievers.

So now that you have heard of these massive events - of the Earth becoming lifeless and dust -, does the narrative of the young men seem amazing/shocking ['Ajab] to you?

So the 'Am is signifying - 'Rather - are you shocked?' Why are you shocked at a small event in contrast to when Allah can make the the whole, entire Earth lifeless after it's life.

**HasibTa [You Assume] (past tense) - Hasiba = to Assume.**

*HasibTa - (have) You Assumed?*

Assumed what?

[The rest of the ayah is Ma'ool bihi = answers 'What'.] *What is being Assumed?*

**Anna - Surely**

**aS-haab - Companions** [plural]. Singular: Saahib - companion.

**Kahf [singular] - Large and Deep Cave.**

Plural: Kuhoof.

**ar-Raqeem -**

Difference of opinion, but some of the Salaf [pious predecessors] and scholars said:

- 1 - it is the **Dog** of these young men.
- 2 - it is the **Town** in which this incident occurred.
- 3 - it is the **Mountain** in which the Cave (Kahf) was.

From a Sarf perspective, the word ar-Raqeem is *Ism Siffah mushabahah*. [= Fa'eel, i.e. Shaheed, Hameed.] This enhances the meaning of the word

It is Ism Ma'ool, Siffah.

For example;

Haamid [Faa'il/DoER] = PraisER.

But as an Ism Ma'ool Siffah [Noun which describes an Attribute] it can either be said as;

maHmood = who is praised once.

HamEEd = Constantly praised.

So one word can have 2 meanings based on what type it is:

Hameed:

Ism Faa'il [Action Doer] **constant PraisER**.

Ism Ma'ool [Action Done] - **constantly PraisED**.

Another example;

If maSh-Huud was:  
Ism Faa'il [Action Doer] = WitnessER.  
Ism Ma'ool [Action Done] = WitnessED.

So the context is really important in understanding the meaning.

**ar-Raqeem** in this ayah is;  
Ism Ma'ool - implying - **maRqoom** [Raqm] = **InscribED**.

The names of these young men were Inscribed and preserved for a long time.  
Some narrations say their names were inscribed, and their trials were inscribed/preserved in history.

Some also say that when they were discovered - their names were matched with the Inscriptions. Due to the significance of the events which took place in their lives.

[Grammar: All the above is Muftada']

Muftada' al Thani - the 2nd:  
KaanOO - THEY (had) Been.

*Am hasibta anna aS-haab al kahfi warRaqeemi kaanoo..*

***Rather, (do) you assume surely Companions of the cave and Inscriptions, they (had) been..***

When the Verb (doing word) is placed Later in a sentence structure, and the Object is mentioned Earlier, it can produce either of the following effects in meaning;

- Ikhtisas [Exclusivity].
- Madh [Praise/elevating importance]
- Ta'ajub [shock/Amazement]

A normal arabic sentence structure: *kaanoo ajaban min aayaatiNaa* - they (had) been amazing from Our signs.

The sentence structure in this ayah:  
*kaanoo min aayaatiNaa 'ajaba* - **they (had) been from [Exclusively-Muqaddam] Our signs amazing/strange/unique/shocking (Adjective form).**

But:  
**'Ajaban = StrangeNESS/uniqueNESS.**

To show the power of an adjective, you can use the Masdar [idea] to describe the Siffah (Attribute).

[i.e. Allah is al 'Adl. al 'Adl = the Justice.

We used a Masdar (idea i.e. justice), and described Allah's Attribute as the idea of Justice. This enhances His Attribute to a magnified level = Allah IS Justice.]

So by saying that they were Exclusively from the signs of Allah -

**'Ajaban/AmazingNESS = they are an EXTREMELY Amazing sign of Allah. They are an AmazingNESS in of themselves.**

If it was:

Amazing/Strange = Ajeeban.

**Extremely Unusually Strange = AJABAN.** (Hyperbola/maximum form).

## Ayah 10:

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ  
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

*idh awa-'l fityatu ila-'l kahfi fa qaaloo Rabbanaa aatinaa min ladunKa Rahmatan  
wa hayyi' lanaa min amrinaa Rashadan*

[Remember] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

**Idh [when]** - may come from - *uDhkur* (Remember when..)

So 'Idh' has such a meaning: 'Remember when..'/Remind yourself when..

**Awa - Uwiyu -**

**Ma'wa - the final place of rest** [i.e. sometimes it is used to describe Hell in the Qur'an].

**Awa - [Verb] - the place where you Ascend or Descend to and move to and rest/settle there. You settle there and you are stuck there, you cannot get out of it.** (i.e. a jail). Awa is more permanent of a staying place.



Similar words;

Sakana - to Live and Reside somewhere (i.e. moving houses and living somewhere.) But you will not be stuck there.

**Fityah -**

Balaghah/Eloquence rule:

When both Feminine Action and Female Doer is discussed, **or** both Male action and Male doer are said - it means **ALOT [big plural]** from that category. When mixed genders used i.e. **Male Doer**, and a **Female describing Verb = SMALL plural.**

Key:

-Jam'u Qillah (**less than 10** or a small amount) = **mixed gender words** used [for Actor and Action].

-Jam'u Kathrah (**maximum plural - Alot**. Usually more than 10) = **same gender words** used. [for Actor and Action.]

Let's see the following Example in Surah Yusuf:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

And **women in the city said**, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error." [Yusuf 12:30]

**Qaala Niswatun** fi-'l Madeenah - (a Few) women Said in the City..

-Faa'il (Subject/Doer) **NiswaTun** is referring to women **Females**.

-Fi'l (Verb/Doing word) [is said in a **Male** way]. **Qaala (Said)\***

\*Qaala = (masculine) Said

**QaalaT = (Feminine) Said.**

So we see that only a Few Women from the city **Said** something (rumours about Prophet Yusuf and the woman), not alot.

[if there were **alot of of women** (more than 10), it would be said; **QaalaT NiswaTun..**]

Going back to this ayah 10 of surah al Kahf:

There were a Few young men.

If it was said;

awaTa-al fityaTu (both words **Feminine**) = when **Alot of them** Fled.

But this is the words in the really ayah;

إِذْ أَوَى الْفِتْيَةُ

But the **Awa** is a **Masculine** word.

**fityaTu** is a Feminine word.

= This shows there were a **FEW young men** fleeing.

**Ilaa - to**

**al Kahf - the Deep Cave.**

**fa QaalOO - then THEY Said..**

**RabbAnaa - our Master**

Grammar: [maNsoob - fat-ha/zabar. Normally, at the beginning of a sentence, it should be maRfoo' - damma/peysh. I.e. It should be RabbUnaa.]

Why is it maNsoob?

Whenever **RabbAnaa** is mentioned, in maNsoob form - it is always a **Du'a** [**invocation/prayer**].

[For example;

This is why if you call abdUllah out loud, you will say "ya abdAllah" - because it is a call out (du'a) to him.]

- Whenever **RabbUnaa** is mentioned, it is not a Du'a, rather - it is a **Statement** about 'our Master'.

**[MuDaaf = PossessED] & ['MuDaaf ilayh' = 'Possessed to him' / PossessER.]**

In a Du'a/Invocation, if there is a MuDaaf AND MuDaaf ilayh - then the statement becomes maNsoob (fat-ha/zabar).

I.e. *Ya RabbAnaa* (O Master OF us).

- However, "ya RabbU" ["O Master"] (maRfoo' form - Damma/peysh) will be said if there is no 'MuDaaf'/Possessed.

There is no 'Ya ' (O..) said because it is already understood.

Rabbanaa (Our Master) - [ism muNaada - Calling out Loud (i.e. in prayer).] -

### **AatiNaa - Give Us.**

Aataa/Yu'teeY/eetaa'un (if'aal).

[To make maJzoom (sukun):

Grammar: Yu'tiY - minus - the letter Yaa's = A'tiy. But the arabs don't like hiccup type speech, so A'tiy becomes "Aati" for smooth recital.]

AatiNaa - Give us..

### **Min - from**

They could have said;

*aatina MinKa*

give us From You (MinKa - from you).

But they said;

**aatinaa min LadunKa - give us from Especially and specifically You.**

**LadunKa implies - A special favour on your behalf.** So they are asking from Allah something which is out of the ordinary. Something which is more special than what normal people get from Allah.

Rahmat**An** - maNsoob (fat-ha/zabar). This is Maf'ool bihi - these give the answers to 'What'.

I.e. **The young men asked for something**, but *What (maf'ool bihi) was it that they asked for?* **They asked for a special Mercy from Allah.**

Maf'ool bihi made this maNsoob = RahmatAn.

..wa hayyi' la naa - **and hayyi' for us..**

**hayya'a - to provide the means for a Project for a task.**

So they are asking Allah to provide them with a Means (hayyi') for staying upon guidance in a world full of corruption and oppression.

I.e. These young men were had to flee with their religion and hide in a cave because the kings were forcing them to polytheism/idol worship.

**min - in regards to**

similar interchangeable word;

'an - about / from

These words meanings change according to the Fi'l (verb) context of the sentence.

**'Amr - situation/command. Since you have certain control over your situations.**

**Rashadan** (maf'ool bihi of Hayyi') =

To be **good, straightness, guidance, uprightness.**

Give us the means for Uprightness.

**Ayah 11:**

فَصَرَّيْنَاهُمْ عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

*fa Darabnaa 'alaa aadhaanihim fee-'l kahfi sineena 'adada*

So We cast [a cover of sleep] over their ears within the cave for a number of years.

**Fa - Then/So** (as a consequence). [Jawaadiyyah.]

When they made du'a/prayer, Allah responded to their prayer.

So what did He do?

**DarabNaa - We Striked.**

Daraba/yaDribu - to Strike/hit.

There is a word (ma'ool bihi) which is missed out in this ayah;

*fa Darabnaa HIJAABan 'alaa aadhaanihim* - **we struck a BARRIER upon their ears.**

It is missed out because the meaning is obvious. - that Allah placed a barrier over their ears so they couldn't listen.

- This is a common theme in the Qur'an - **obvious words will be omitted/removed** because they are so clear, that they are not mentioned.
- The exception is if obvious words are added, and this **will be for an extra meaning**. Meanings which are 'Beyond the obvious'.

i.e. Prophet Ibrahim said about Allah;

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

And He is who feeds me and gives me drink [Shu'ara 26:79]

**Huwwa YuTt'imunee - He it is, He who Feeds me.**

Ibrahim could have said; *YuTt'imoonee - He Feeds me.*

But by having the word; Huwwa (He) placed at the beginning, it emphasises that it is **Allah ALONE who feeds me.**

**fee al kahfi - in the cave.**

**Sineena - Years.** [jam'u kathrah/

Broken plural - which should be a Feminine word).)

**'Adadan - Period.** [masculine form]

(**Ma'doodah** [Feminine form] should really be used.)

But by mixing genders, it again shows **a small plural** - which shows that;

1 - In the sight of Allah, they were there -in the cave- for **only a few number of years**. [Whereas according to us humans (in regard to history), they were in the cave for a long time - 300years.]

2 - A 2nd reason why is this more Adada is used is to fit in with the context of the whole surah - of **the world being limited for a short time only, yet people think that the next life is so far away. But Allah is hinting at us that it is really near - it is only a short span of time.**

**إِنَّهُمْ يَرَوْنَهُ بَعِيدًا. وَتَرَاهُ قَرِيبًا**

- surely they see it (Judgment Day) as far, but We see it as near. (surah Ma'arij 70: 6-7)

*..Sineena adada.. - a little time period.*

1 - Allah is **countering the view of the people who felt that this whole event was Ajaban - Strangeness = Extremely Strange.**

2 - Allah is showing us that **this short time period is only a small, its not hard for Allah to make people remain in a state of temporary sleep for a few centuries.** (doesn't this story of the young men being asleep for centuries - then waking back to life - remind you of death of humans and Judgment Day?)

## Ayah 12:

**ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَانٌ لِّمَا لَبِثُوا أَمَدًا**

*thumma ba'athnaa hum li na'lama ayyu-'l hizbayni aHSaa limaa labithoo amadan*

Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

**Thumma - Then, after some time..**

Thumma implies that A happens, then after a While B happens.

Whereas 'Fa' (then) implies A happened, then Suddenly B happened as a consequence.

Also, Fa does not have to be chronologically in order. It can just be used as 'Then'. I.e. Switching from one topic to another related topic fluently.

Thumma - then, after some time

**Ba'athNaaHum - We Raised them out..**

**Li** (Laam al ta'leel = to give Purpose) = **in Order to / so that..**

**Na'lamA** - maNsoob (fat-ha/zabar) -

**We may know** (i.e. We may Expose [because Allah already knows really]).

If it was;

**Li na'lam.** (maJzoom - sukun/silence on Meem).

The meaning would be different.

The 'Li' would have a different purpose. It would not be Laam al ta'leel (giving Purpose), rather - it would be Laam al 'Amr (Laam of Command) = **We Should know.**

The rest of the ayah is Ma'ool bihi (the answer to 'What' Allah exposed):

**AyyU** (maRfoo' - damma/peysh) = **Which**

al **Hizbayn** - the 2 groups:

**Hizb** = (there are many words for 'group' but Hizb=) **Group which specifically has an Agenda/Motive.**

It also implies that there is a **Clash between 2 Groups** (Hizbayn) [i.e. A common example from the Qur'an = HizbAllah and Hizb ash-shaytaan].

Some scholars of Tafseer said the 2 groups may be referring to either;

1 - 2 groups from within the group of the young men in the cave.

2 - The different groups (mentioned in later aayaat) outside of the

Cave who disputed about these young men.

3 - The people of the Cave was one group, and the people of the city they were exposed to was another group.

4 - The believers were one group and disbelievers another group.

Grammar:

Faa'il (Doer) - Nahnu (WE = Allah) [in: Na'lamu].

Fi'l (Verb) - Li Na'lamu (so we Know)

maf'ool bihi is the rest of the ayah, Jumlah ismiyyah.

ayyu al hizbayni - (muDaf and muDaf ilayh) muftada'

aHSaa - khabar

**aHSaa - iHSaa - the Best in Counting.**

aHSaa/yuHSee

(The 'A'/Alif at the beginning is: af'alu Tafdeel - the Best.

I.e. Hasan = Good. Ahsan = Best.

Kabr = Big. Akbar = BiggEST.

Etc.)

**HaSaa in arabic means - Pebbles.**

The arabs would use ***pebbles to count***.

iHSaa [from If'aal] means 'to Count'.

AHSaa - Best in Counting.

Best in Counting what?

**The Duration/time in which they stayed there in the Cave.**

***Li maa Labithoo* - for what they remained (how long they stayed) in the cave.**

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